Inaesthetics in Sirohi’s Poem

By Alain Badiou

Introduction

By Slavoj Zizek

Just the pure appearance of an Idea is Alain Badiou’s work. It is too Idea and then a concrete truth. First the Event contingently happens and then a subject is formed and this is also because of Sirohi’s teaching, something like an impossible victory just by contingency.

Instead Sirohi, the work of the body and militant Lenin party, which then wins Communism. I mean it is just the opposite process of the work of Paulinian love which then wins the day.

I mean in poems – Badiou remains yet in the space of numbers and not poems. Sirohi is with the poem and number. He joins the poem and matheme. He is also then pure matheme. He is the mathematical meaning of an Event, you do not get the breakthrough, something like a pure Incontinent appearance is then lived as highest Republic. I mean Aeschylus, Antigone and even then Aenead, is about the process of a protest yes, and demonstration yes, but also the day after – the way we are an Event towards the horizon of Communism.

I. A Platonic Ideal with the Textual work of the Sirohi and Celan Poem

When the Aeschylean drama in poetry is then a rhapsody of bodies which unite and disperse in anarchism of youth in Santiago’s youthful appearance which then is a complex appearance of the Idea as then a pure anarchism in the Ranciere sense of a pure anarchism of separation which is a pure subtraction and so a happiness which is young and youthful bodies, this subtraction then is too anarchic and too free and produces a law as then a phalanx of the Communist party with a trade union and is then also a generic sub-set of political movements. Only then movement-Communism.

II. Sirohi’s Communism

To then shift from subtraction which is that space of simple anarchism, to the Truth point of a Truth and body towards the Infinite, this movement to the dictatorship of the proletariat as then a Truth-construction and points and even the production of what Wittgenstein calls a language game which is laicized to the Infinite but has in it a circulation with language is then a infinite production of the body of Communism, not just anarchism, but also Truth.

Sirohi then is an Event in Poems.

III. Celan-Evidence

Celan then is also this movement towards Communism, but is a falling line of a set in the movement of ruptural unity and fails at Communism – the pure beach of black swans which will be white swans and white swans and black swans becoming the margins of a subtraction towards a pure beach.

IV. Sirohi as an Event in Philosophy

And so the lower existential movement just runs in Bacchanian movements towards a Event in Indiscernible the miserable novel of happiness. It just bursts into happiness. This then is happiness today. Sirohi is this Den, this fragment which is not the Beckettian Den, that movement of persistence and mottos of failure. But instead as Cornel West argues, the black movement of happiness and utter faith in mathematics and fidelity to science, that pure happiness of the emptiness of a distance taken. That subtraction that is then pure appearance of an Idea, that zero-point is then a inversion of the lower as higher and so something like a retroaction of the process as a interpellation to an Event where the person is a transcendence of facticity. Not as in Sartre an anguish of facticity, but its simple transcendence. Not also as in my work a complex transcendence of the Event prior to the person and so in a pure shadow of grace, but the movement of grace in all alignments as something like a Rene Martin or Jacotot sophistication, that elliptical truth which is then also a objective truth.

I mean an Event is then surreal numbers which Anindya claims hasn’t been proven in my work.

Either p or non-p maintains, and this then is not caught in the game, it is a logical revolt. In French philosophy so far – two major philosophers – Alain, myself and Sirohi, and it wins by Sirohi, that production of a body which is happiness.